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VOLUME VI. SAN FRANCISCO, FRIDAY, MAY 23, 5622. (1862.) NUMBER 276.

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A PERIODICAL DEVOTED TO RELIGION, EDUCATION, BIBLICAL AND JEWISH ANTIQUITIES, LITERATURE AND GENERAL NEWS.

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EDITOR AND PUBLISHER.

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### THE WILD GAZELLE.

The wild gazelle on Judah's hills
  Exulting yet may bound,
And drink from all the living rills
  That gush on holy ground:
Its airy step and glorious eye
May glance in tameless transport by:

A step as fleet, an eye more bright,
  Hath Judah witness'd there;
And o'er her scenes of lost delight
  Inhabitants more fair.
The cedars wave on Lebanon,
But Judah's statelier maids are gone.

More blest each palm that shades those plains
  Than Israel's scattered race;
For, taking root, it there remains
  In solitary grace:
It cannot quit its place of birth,
It will not live in other earth.

But we must wander witheringly,
  In other lands to die;
And where our fathers' ashes be,

### THE PRESENCE OF GOD

He that remembers that God stands a witness and a judge beholding every secrecy, besides his impiety, must have put on impudence, if he be not much restrained in his temptation to sin. He is to be feared in public; He is to be feared in private. If you go forth, He spies you; if you go in, He sees you. When you light the candle, He observes you; when you put it, then also God marks you. Be sure that while you are in His sight, you behave yourself as becomes so holy a presence. But if you will sin, retire yourself wisely, and go where God cannot see; for nowhere else can you be safe. And certainly, if men would always actually consider, and really esteem this truth, that God is the great eye of the world, always ing over our actions, and an ever- ear to hear all our words, and an ried arm ever lifted up to crush a into ruin, it would be the readiest the world to make sin cease from the children of men, and for men roach to the blessed state of the in heaven, who cannot sin, for they s walk in the Presence, and behold e of God.

us remember that God is in us, at we are in Him. We are His nanship, let us not deface it; we His presence, let us not pollute it oly and impure actions.

l is in every creature; be cruel to- none, neither abuse any.

walks as in the presence of God, onverses with Him in frequent and frequent communion, that Him in all his necessities, that ouncil of Him in all his doubtings, ens all his wants to Him, that before Him for his sins, that asks y and support for his weakness, ars Him as a Judge, and rever- lim as a Lord, obeys Him as a , and loves Him as a Patron.— *Taylor.*

BTEDNESS OF ENGLAND TO AME- -The English propel their vessels nerican inventions in steam-en- weave their goods on American vements in their machinery; do ewing on American sewing ma- ; manufacture their arms by Ame- armories; print their newspapers nerican presses; keep their time nerican clocks; convey informa- y American telegraphs; amend aws by American statute books; rive a large portion of their rev- rom their sales to Americans.

PEABODY'S GIFT.—The London vie with each other in commend- e unexampled liberality of Mr. Peabody's gift of £150,000 to r of London. The great Ameri- ker has chosen, in his benefaction, his own executor. It is not the stretch of generosity to give hat we can keep no longer; to those who, after our death, shall what was ours whilst we lived. ly munificent are they who free y ith large portions of their wealth hey are yet living.—*N. Y. Post.*

TRUTHFUL WITH CHILDREN.—Some tell lies to children with a view ying a laugh at their credulity. to make a mock at sin, and they ls who do it. The tendency in a believe whatever is told, is of r good. It is lovely. It seems a of primeval innocence glancing We should reverence a child's sim- Touch it only with truth. Be first to quench that lovely truth- by falsehoods.

ES —There s a vacant smile, a cold a smile of hate, a satiric smile, an l smile, a smile of approbation, a y smile; but, above all, a smile of

### The Altneu Synagogue of Prague.

After the 'Seppurim."

With the exception of the synagogue of Worms, where already during the second temple, existed a Jewish congregation, the Altneu-Schule of Prague is undoubtedly the most ancient Jewish place of worship in existence, at least so in Europe; for in Asia it is presumable that the synagogues near the tombs of Ezekiel and Esther are more ancient. The history of that synagogue is withal so interesting, that we regret not to have more data to go by than the following.

This remarkable piece of antiquity, of which we had occasion to speak so many times in these columns, is built in the Gothic-German style, which characterized the medieval architecture of Europe, and is preserved in its integrity in several large edifices in Germany. Its division in three parts is discernible already from without. It consists in the synagogue for the men; that for the women; and a small chapel, mostly used by those who come too late to join the prayers during the usual time of prayer. The two latter parts, and particularly that appropriated for women, appear to belong to a later period. The entrance to it is at the south side, where some steps lead to the interior, of which a description was given in these columns but some three months ago.

The first Hebrew synagogue of Prague was of wood; for, at the time of its structure, Bohemia, yet a pagan country, knew very little of architecture. For its richer structures, artists had to be called from Italy, where religion, the great civilizer, preserved the remnants of ancient art against the general sway of barbarism, and these artists had to be paid rates that only the Dukes and the Wladikes (nobles) were able to pay. Thus, after the first settlement of the Hebrews in Bohemia, of which we shall speak on another occasion, the Jewish colony occupied but thirty frame buildings, in which to keep warm in the winter, the forests of pagan Bohemia, then almost nothing but a forest, furnished plenty of wood. But with the increase of the congregation, when the wooden building proved too small, the best men of the body joined, in the year of the creation 4690 (929), and resolved to build a a beautiful synagogue of stone.

A barren hill in the Jewish quarter, then covered with heaps of stone, brush wood and decaying trees, was to be leveled, and upon it built the new place of worship. In digging, the workmen struck upon walls built of white stones, apparently the relics of a former place of worship, which centuries had buried under the rubbish. This supposition became a certainty when a sacred scroll written on hart-skin (not sheep-skin), parchment, and a few remnants of Hebrew prayers were also found on the spot. If this, as it appears to be, is historical, it would prove that Jews inhabited Bohemia at a very early date. It happened that at that time there arrived two messengers from Jerusalem—who, even at so early a date, had found their way through the forests—at Prague, to collect funds for the poor of the holy land.

In those days they had to travel in company, as it was not safe for one man to travel alone.

These messengers, having been thought men of extraordinary wisdom and learning, were consulted by the Rabbi Chisdai, also a great talmudist, then rabbi of Prague. The veneration in which objects ever used for sacred purposes are held by us, caused some embarrassment about the use of the stones found on the spot. The messengers thought there must have lived Jews at Prague as early as the time of the second temple, who had built this place of worship; and, these relics having served for a sacred object, ought not indifferently to be thrown aside, and left unused, but applied in the new building; particularly as they were in excellent preservation. They also advised the interesting building to be built after the model of the synagogue of Tiberias, (in Palestine,) which was copied after the model of the holy temple of Jerusalem; the windows to be built שקפים אטומים, (large without, and to narrow towards the inner side.) I Kings vi. The main roof was to be supported by two columns; the ground floor to be a few steps below the level of the surrounding ground, in allusion to Psalm 130, where it says: "From the depth (of my heart or affliction), I invoke thee, O God." "If you build in this manner," said the men, "the Almighty God will prosper you, and hear your prayers ascending to Him from amidst the wild forests of this distant land, (as Bohemia was at that time thought from the more civilized, settled world.) He will protect this house against the ravages of fire and water."

Some scrupulous members disapproved of the advice, thinking such an imitation of the Holy Temple of Jerusalem to be too assuming, by placing a "Mikdash Me at—a minor sanctuary—(as synagogues are considered, in allusion to Ezekiel xi. 16,) so near the Great Sanctuary.

Pure and laudable as this objection was, we in our age, would consider it *outre*. However, it was set aside by another fact, equally characteri tic of the age—by a dream of Reb Shelome Kuns, to whom the prophet Elias appeared, advising him to follow the advice of the messengers. Upon this the objecting party submitted. Though there is a legend, or, (to follow the document before us, some maintain,) that, to satisfy these scruples of a part of the congregation, the walls were painted black, as a mark of mourning for the temple of Jerusalem.*

A Saxon architect, of the name of Lirenski, was called to Bohemia for the execution of the plan. It took two years to finish the building, which was solemnly dedicated on the festival of the Shabuoth, (Feast of Weeks,) in the year 931. From this date we see that the building is now 931 years old. The synagogue is known by the name of Altneu-Schule, (old-new,) as some think, because it was raised by the material of the ancient structure, upon whose site it now stands. Others take the two German words to stand for the Hebrew עַל תּנַאי, *Al Tenai*, "conditional," namely: the great reverence entertained by Israel for holy objects,—though such is not always apparent from the demeanor of the people visiting synagogues,—holy places dare not be used for common purposes. But in those days, when the life of the Hebrew pended, we may say, on a thread, the Hebrew people, in building synagogues, might have before their eyes the gloomy prospect, that once their place of worship may become to them a place of refuge—as, indeed, the Alteneu Synagogue was, as will appear in the sequel. They, therefore, built it *Al Tenai*, on condition, that in cases of such an emergency, the synagogue was to be converted into a fort or castle. The windows. perhaps, were built with such a view; they were proper to send forth arrows, as from fortresses.

Thus was a work finished, the associations of which are overpowering to those visitors in whom the *world* has not extinguished all sense of reverence.

More than nine hundred years have passed, thousands and tens of thousands of worshippers who poured forth their hearts in deep-felt prayer within the walls of that sanctuary, have gone to their final home, while the dead stone survives them all, and, though mute, speaks to our hearts a language more eloquent and impressive than any oratory can produce. O! if we could write down all that those walls could tell, if they had audible language, what a history could not we furnish! What religious joys, what elevation of soul of the pious men and women, simple and learned, regarding whom we may apply the rabbinical "Woe about those who have gone, and (the like) is not (or rarely) to be found!" What heroes of faith have passed the threshhold of that synagogue! What a host of pious women sent forth their supplications from the depths of their hearts! to which the modern lady is almost a stranger!

But we must proceed. In the interior few essential changes has taken place. A thousand years have clothed the walls in the deepest black. But, as the holy name of God is to be found in many verses inscribed on the walls, which to blot out is considered a most nefarious crime, no man would dare to propose to have the walls white-washed or painted. And even the dust of a thousand years that covers them is holy unto Israel and unto the Lord, for these dark and dusty walls are still sprinkled with the precious blood of our martyrs, who poured out their lives for their faith. The blood calls to the mind of the visitor the strength of faith in the past ages.

It is remarkable that this venerable object of antiquity remained unscathed during the different conflagrations that ravaged the Jewish quarter. The pious belief of a simple people states that in the conflagration of 1558, two white doves were seen perched on the roof of the synagogue, which did not leave till after the total extinction of the fire.

The substantial liberality of more stolid times has endowed the synagogue with some objects worthy of enumeration. It is in the possession of more than sixty Curtains (before the Holy Ark), richly garnished with gold and pearls among which is one donated in 1601, by Karpel Sachs, the first(?) parnass (warden) of the Prague Juden-Gemeinde, and another by the celebrated Jekev Schmiles and his wife, whose tombs are still shown at the ancient burial ground. They owned on the "Dreibrunnenplatz" their own mint, at which they had the privilege to coin money. To this day the coin of that mint is to be found; it is the known Schmiles Thaler.

In the year 1784, the wooden ark, richly ornamented with gilt and carving, was damaged by the flood, when R. Jechezkiel Landan ordered a new one to be cast of metal. As at the building of the tabernacle, metal vessels were received from the members, to be converted into a holy ark. And, many a poor man, to have a portion in the holy work, not contribute nothing but—a pewter button. "Men look to the eye (to appearance); but God looks to the heart."

* Perhaps it may be interesting to remark here, that the synagogues in which the ritus of the Spanish Jews exist, use no *Parocheth* (curtain) before the ark, except on Tishah Be-ab (anniversary of the destruction of the Temple), when a black curtain is spread before it.

## DRESS.—DOLLING CHILDREN.

How much woe, how much shame and disgrace, would many parents have spared their children, and how much trouble for herself or himself, if parents could appreciate the following truths, after an excellent writer on education? It is an easy matter to get material to put on children, but difficult, indeed, to foresee what, in doing so, we put into them. Dress your child properly, handsomely, but do not "doll" it:

The subject of dress, taken as related to religious character in youth, is one of transcendent importance, but as I am treating mostly of what is to be done for children, in the first few years of their training, I shall dismiss the subject with only a few suggestions, such as any particular purpose appears to require.

There is this very singular and striking contrast between animals and men, that they are born dressed, and these to be dressed; while yet the fact of a dress is equally necessary to both. The object of the distinction appears to be, to allow, in the latter case, a certain liberty of form and appearance, even as there is given a great scope for liberty of life and character within. It allows us to choose what shall be added to finish out our form, or appearing; and it is a singular fact, in this connection, that we always take our dress to be, in some sense, ourselves; just as if it grew out of our bodily substance; so that we feel ourselves ordinarily limited and ham... [illegible] ...body you give him does not contain a sanctified soul.

THE EYE OF GOD.—The religion of our days is an easy, very easy religion. Indeed, man is a most inexplicable being!

## WHY DO THEY WRITE PASTORAL LETTERS?

It is the custom in countries where offices are dignities, for the dignitaries of the Synagogue, or other religious establishments, to send from time to time circulars to those who have the honor to be under the religious charge of these dighitaries. Such letters are called "pastoral letters."

About two years ago we published, in these columns, extracts from such a pastoral letter of the Rabbi of Algiers, to the different Algerian congregations under his charge, which we translated from "Les Archives Israelites."

The editor of "Les Archives Israelites" very correctly remarks, in the preface to the letter, that in countries where the state of the people is not such that they could always understand the rabbis, such letters are necessary to remove many prejudices which the actions of officials, under these circumstances, must necessarily produce. Our country admits not of the existence of dignitaries,—we often hear the remark of men, in speaking even of the highest official of State: "He is the servant of the people"—nor are offices with us dignities.

There is, therefore, little room among us for writings of this kind—silence is the best policy.

But as an editor, humble though he may be, he needs must presume to have readers, it affords us much pleasure soon to have an opportunity to show that the acts of which a publication in the "Occident," copied in these columns, blames us for are deserving the very reverse. Being quite safe in our position, we can, in this instance as we could on similar occasions, bespeak matter coolly, not needing passion (Heftigkeit) to supply the want of correct argument.

## MARTYRS IN THE ALTNEU-SCHUL.

It was in the year 1388, in the reign of Wenzel the Indolent, that a mob made an assault on the Jewish quarter of Prague. Surprised and too feeble to face a superior force, a number of aged men and women, and mothers and children took refuge in the Altneu-Schul. The furious enemy followed, stormed, and broke in the doors, and as there was not one among the whole congregation that could be moved to abjure his faith, all—children in the presence of their parents, parents before the eyes of their children—all were mercilessly massacred, and the blood of the forefathers and the walls bear, to this day, witness of their faithfulness, and call to their children to hold fast in the Faith.

The document, whence this is copied, reports that King Wenzel sent a troop of horsemen after the murderous crowd who had fled to Germany, and that the troop could overtake them no more; but most historians agree that the King allowed the flagitious crime to pass unpunished, that not even an investigation was instituted, a circumstance that caused much dissatisfaction among the nobility and the people, that was already in a ferment, on account of the extraordinary licentiousness and the cruelties of the King, who had his own queen torn to pieces by his hounds, had her confessor (Beichtvater) thrown into the Moldau, and many other inoffensive men executed.

## Election—Congregation Benai Israel.

SACRAMENTO, Cal., April 29, 1861.

REV. DR. ECKMAN—Sir:—At a meeting of the Congregation Benai Israel, held on the day last, the following gentlemen were elected officers for the ensuing term:

President—L. Elkus; Vice-President—P. Craner; Secretary—P. N. Aronson; Treasurer—C. Klopstock; Trustees—B. Lominsky, J. Harris and A. Levy.

Yours Respectfully,

P. N. ARONSON, Secretary.

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## Special Notices.

**NOTICE.**

CHEBRA BIKUR CHOLIM UKDOSHA

The members of this Association are notified, that the regular monthly meeting will be held every second Sunday in the month, at 7 o'clock, P. M. at Platt's New Music Hall, on Montgomery str.

By order,

ISAIAH COHN, Secretary.

CHEBRA BERITH SHALOM.

The regular monthly meetings of this Society will take place every first Sunday in the month, at Platt's Music Hall, at 7 o'clock, P. M.

B. PULVERMAN,
Secretary.


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at the WEST-END DEPOT. The title is absolutely PERFECT, being a Spanish grant, finally confirmed and patented by the United States. The Shafter Bill respect this title, the City authorities respect it, the District Courts and Supreme Court of the United States respect it—besides

**The Title has been forever quieted by a final Decree and Judgment Against the City.**

So that there is not even a cloud or shadow upon it. Whoever purchases one of these lots will buy a lot and not a lawsuit.

Office No. 19, Naglee's Building, corner Montgomery and Merchant streets, San Francisco. HARVEY S. BROWN.

ap11-3m

**HARMONIE HALL,**

*WINE, BEER AND LIQUOR SALOON,*

Southeast cor. of Clay and Dupont Str.

CHARLES BOCK & C. HOUSER,

PROPRIETORS.

This well known Saloon has lately been renovated, and is now one of the most popular saloons in this city. Our Liquors and Cigars are always of the best quality, and

**A Lunch at all hours.**

We have two of the best Billiard Tables in our Saloon to give our friends and patrons the opportunity to spending their time in joyful and healthful amusemen.

**J. F. COOKES,**

**Stall No. 15,**

**METROPOLITAN MARKET.**

DEALER IN ALL KINDS OF

**FRUIT**

**Electricity as a Remedial Agent**

**DISEASES CURED**

**Without the Use of Medicines**

....AT THE....

**ELECTROPATHIC INSTITUTE**

**625 Washington Street,**

Between Montgomery and Kearny Stroets,

SAN FRANCISCO.

When it was promulgated that diseases could be entirely eradicated from the system without the use of poisonous drugs, the unthinking, or those who did not look deeply into cause and effect, scouted the assertion as chimerical, and adduced strong evidence of its utter impossibility. Long articles, replete with arguments seemingly unanswerable, of the position that only throught the digestive system could the blood be purged of the accumulation of the poisons which constitute the disease. A great cry went up from those interested in the continued supremacy of the old system of one poison to cure another; that electricity, as a curative agent, had been tried and proved to be of but little if any value—thinking, poor souls, that the world of science stood at the same point it occupied one hundred years ago. They were wrong, while those old fogies were content if they cured one in every five patients, there were those who were diving deep into the science of electricity, and finally it was discovered that the trouble was in the instruments used. From that time to the present improvements have rapidly advanced, until every disease in the catalogue of human ills has been either cured altogether, or checked so as to enable the sufferer to seek those change of climate which ultimately perform a perfect cure Diseases hitherto considered incurable, have been cured, and those diseases which took months and even years, to cure by medical process, are now cured in a few weeks; and all by the improved instruments of DR. J. H JOSSELYN, Resident Physician at the Electropathic Institute, new No. 645 Washington street, between Kearny and Montgomery streets, San Francisco. It is astonishing to see the number of patients and diversity of diseases that have been relieved by the Electropathic system. From early morn till late at night his instruments is engage imparting health and strength to all who have the good fortune to obtain his services. The charges, too, are not as heavy as by the old system, besides there is no medicine to pay for, let alone the unpleasantness of swallowing the nauseous stuff. During the time that the Institute has been in operation, there has been more benefit to the human family derived from that system than from all other systems combined during the same period.

There are at present but few instruments in the world that can be depended upon. A good instrument costs very heavy, and must be manufactured to order, and there are very few who are able to manufacture them, for want of knowledge of the healing principle The only instrument to be depended upon in this State is at the Electropathic Institute.

Connected with this system are the renowned Electro-Magnetic Baths. Here let us caution the public against the numerous impostors in the bathing line. The pure magnetic bathe is one of the most effective aids in the removal of disease from the system, but if given at the wrong time, are likely to aggravate trouble, and cases have been known where the patient has been injured so badly as to require months to remove the injury. Persons in quest of this bath should be careful and not apply to a place where there is no physician to judge of the necessity of the remedy. In fact, the only place where they can be obtained in all their purity, is at the Institute, where the Resident Physician will always be happy to examine and see that they are not unreasonably administered, and if not necessary, advise the requisite remedy.

**Corns and Bunions Removed**

**Dr. Byron C. Kennedy,**

Late of Philadelphia,

**PRACTICAL CHIROPODIST,**

*No. 12 MONTGOMERY STREET,*

*Opposite the Lick House,*

**San Francisco.**

**Would Most Respectfully inform the** Citizens of San Francisco that he has opened his **Office at No. 12 Montgomery street**, opposite the Lick House, where he is prepared to remove all excrescences, such as Corns, Bunions, Inverted Nails, Enlarged Joints, Swelled Insteps, Frosted Feet, Chilblains, Callosities, and all Diseases of the Feet, without pain or inconvenience to the patient.

Dr. Kennedy also attends to Ganglion, or Scrobutic Ulcers, and all other Diseases of the Skin. He may be consulted at his Office, No 12 Montgomery street, opposite the Lick House, from 9 A. M to 12 M., and from 2 to 6 P. M. Having devoted six years to the study of this important but too much neglected branch of human knowledge, and having studied anatomy under the most skillful and cientific Professors of Philadelphia, and having made this branch of surgical science my specialty for nine years, enables me to operate skillfully and successfully. In England, France and Austria the highest prizes are often awarded to practitioners in this department of surgical science, and it occupies with others an equally lofty position in the profession.

Office, No 12 Montgomery street, opposite the Lick House, front room, first door to the right, at head of the stairs.

BYRON C. KENNEDY,
Chiropodical Surgeon.

In the schools of France the highest prizes are often awarded to practitioners in this department of surgical science, and they occupy with others an equally lofty position in the profession.

Voizin is an illustrious example, a shining light among the philosophical stars of Europe, and Dr. Byron C. Kennedy has fully equalled him in this country, as a proof of which the Faculty of the University College, of Philadelphia, Pa., complimented him with testimonials.

Dr. Kennedy has bent his earnest attention to the cure of those diseases in which he has become so great an expert, that he is now regarded as the leader in this country in this branch of the profession throughout the United States.

The following letter, which emphatically speaks for itself, was written by the President of the University College of Philadelphia, Pa:

DR. BYRON C. KENNEDY—Dear Sir:—Learning with regret that you are going to take your departure for California, and wishing to inform the citizens of Philadelphia and also the people of the State of California of the esteem in which we hold you, that nothing is more essential to your success than the encouragement which you may receive from the people of Philadelphia, in the midst of which is the play ground of our boyhood, and knowing that you have devoted years of study to this important but too much neglected branch of your profession, several of the Faculty, and other prominent citizens of Philadelphia, having submitted to your skilful manipulations, we can recommend you with confidence to the people of San Francisco, as one of the most skillful surgeons of the age, and we hope your success may be such as will repay you for your years of study, and that you may find a broad field for your exertions in the new and growing city of the Pacific.

We subscribe ourselves yours,

| | |
|---|---|
| Rev Walter Stanton, L L D, | Sam'l W Howard, Attorney (at Law, |
| Richard A Vaux, | |
| Pierce Buttler, | Dr Stroud, M D, |
| Henry B Lynton, M D, | Dr Loomis, M D, |
| Wm L Howard, M D, | Clepole Stevens, M D, |
| Philipe Lidy, M D, | Sam'l Pancost, M D, |
| Myers Davis, M D, | Walter C Foster, M D, |
| Wakter M Thompson, M D, | And others. |

**J. A. BAUER'S**

**Drug Store and Apothecary,**

**Laboratory for Chemical Preparations.**

**186 Washington Street, below Kearny.**

☞ Agent for C. Hampes' Chemical Manufactory. ap18-3m

THE
# WEEKLY GLEANER.

SAN FRANCISCO, MAY 23th, 1862.

## לוח
### CALENDAR.

| | |
|---|---|
| פסח (Pesah) | 1st days, Tues. Wedn., April 15, 16. |
| | Last „ Mond. Tuesd., „ 21, 22. |
| ר"ח אייר | Wedn, Thursd., April 30, May 1. |
| ר"ח סיון | Friday, „ 30. |
| לג לעומר | Sunday, May 18. |
| שבועות (Shaba-oth) | Wedn Thurs. June 4 5 |
| ר' ח תמוז | Sat., Sund., June 28, 29. |
| ר"ח אב | Monday, July 28 |
| תשעה באל (Tishah Be-ab) | Tuesday, Aug 4 5 |
| ר"ה אלול | Tuesday, Wednesday, August 26, 27. |
| ראש השנה (Rosh Hashanah) | Thurs. Frid., Sept. 25, 26 |

## IDOLATROUS PRACTICES

"CUTTING THE CORNERS OF THE HAIR OF THE HEAD, AND MARRING THE BEARD."

As a key to the great principles to which our subjects under consideration of late lead us, we beg to call the attention of our indulgent readers to the following premisses.

As a child, in viewing objects, only sees *facts;* it sees a house, without being able to abstract from that house, and look both to its origin and object—as the child views objects as if they were drawn on canvass, for the artist is able to represent only one position, one aspect—as a child can only understand precept upon precept, rule upon rule, without tracing the principles and the objects of these rules: so all nations, in their state of childhood, can only be educated by rules, and commands, without any reasons given to them; this is the only effectual mode of properly training children; they, with some few exceptions, have to be educated dogmatically, "do and do not." Any observer of the laws in the Bible will see that that, with few exceptions, was the mode adapted in that book; we have מצות עשה ומצות לא תעשה, "Duties of commission and omission."

Again, as the child, in receiving commands, cannot understand what is a positive and what is a relative duty; which is a *means* and which is the *end;* for instance, tell a young child not to touch any pointed object, it will not always understand the object of the prohibition, (which is only relative, to prevent mischief,) so do men, and nations, in a state of infancy, merely look at their religious command or commands, without being able to abstract and see under what circumstances, to what extent, they are to be observed; how, in cases of *collision* of duties, which duty cancels (is דוחה) the other duty with which it collides.

Hence, though no law in the Bible is arbitrary (willkuerlich), they are not all of equal weight, they are not all equally binding: some, given for a specific object, (as for instance against the idolatry of that day,) have lost their signification for us. To the latter kind belongs the prohibition of painting, chiseling for our use or for that of others, any image of constellation, and of any living creatures whatever. Also the naming any idol, or pronouncing the name of a heathen deity. The excellency of all this is universally admitted. With regard to the binding power of all laws, opinions are divided: one portion of the modern Hebrew learned men think it is the spirit, and not the letter, that has to be observed; others think the Law is *immutable*, and we have to observe them, whether their object is attainable or not. But the class of laws which are intended against the idolatry of the age in which they were given, have no signification for us at all. Our ancient teachers made no distinction of these laws at all; they considered all equally binding, regardless of their object. According to them we must by no means have any portrait, and much less, the figure of any living being in our houses, (or possession.) Jewish sculptors and painters have then a narrow sphere of activity. But it seems that every body among us knows well what the Law meant, and no Hebrew sculptor scruples at making statues. Another prohibition of the same kind is that of pronouncing the name of any idol, for it says: "And the name of any strange god ye shall not remember, nor shall it be heard on your lips."—Numbers xxx. 7, Joshua xxiii. 7. And yet it seems that all of us disregard these latter laws, without the least scruple; we see everywhere daguerrotypes, portraits, and statues in our houses; and we continually pronounce the names of idols; we daily pronounce the names of the days, and of the months, and these are names of idols: as January, after the god Janus; March, after Mars; Wednesday, Wodan's day, (*Wodan* was a Saxon deity); Thursday, the day of the god Thor; Friday, the day of the goddess Freia; Saturday, the day of Saturn.

These remarks lead us to the subject of our caption. We read in the third book of Moses, in the eighteenth chapter, the prohibition of licentious marriages, usual among the idolaters. After a specification of these, the text continues with prohibitions of other heathen practices. Among these, it prohibits cutting the hair of the head, after the model of pagan priests, as Maimonidas gives the reason in הלכות סכם

In the same verse the text prohibits the cutting or shaving of the corners of the beard, (as the rabbis say, with a razor.) Maimonidas, in Moreh III. 37,* gives the reason that the pagan priests shaved their heads and beards, of which Jeremiah ix. 28 speaks, calling them קצוצי פאה, "corner cut," (they were Sabeans, and cut their hair in the form of hemispheres,) or in honor of Bachus, etc.

If there was no other reason for the law, of course it has no signification for us. It also matters little whether we "mar" the beard with a razor, or [what is worse] we affect the eyes and the system by using a poison [aurem] with lime.

But in such matters we are far from wishing to follow our own reasoning, or that of Maimonidas, or R. Levy, of Barcelona; there may after all be other reasons. However, as the rabbis extended the prohibition only to the razor, we are not learned enough to see no sin in transgressing the laws about images and naming idols, while the use of the razor should be a sin.

So much we see from facts, as men may name heathen divinities, have paintings and statues in their houses; so men cut their beards, [as to the razor or any other instrument, though the ancient rabbis put all tress upon *the razor*, and none on a more important reason, for the prohibition, which we cannot dwell upon this time,] surely the wrong must lie in cutting, and not in cutting it with a razor. And most rabbis, till of late, disregarded, and some still disregard, a law which was leveled against the superstition of by-gone ages. Modern honest reform turns about the principles under treatment in this essay: hence the interest they ought to awaken.

* It reads. והגה בארנו בחבורנו הגדול שהקפת ראש ופאת זקן אסור משום שהוא תקון כומרי ע"ז, והוא הסכה נ"כ לשעטנז וכו.

* "We have already explained, in our larger work, that rounding off the corners of the hair of the head, and of the beard, is prohibited on account of its being a mode of preparing [a characteristic mark] of the idol priests. This is also the reason for the prohibition of wearing Sha-atnaise [mixtures of wool and linnen] prohibited in the same chapter."—Moreh III. 37.

From the "Occident" for April.

## WRONG DOINGS IN CALIFORNIA.

*The Editor of the Occident*—Rev. Editor:—I have often read your Journal at the house of a friend of mine, and, without any flattery, I always find that you are the true and bold advocate of ancient Judaism. Therefore, I take the liberty of asking you to place this letter on record with a view of settling some points in our holy religion, which I know you will candidly and correctly answer. There are two congregations in this city, the orthodox Shearith Israel and the temple of reform, Emanu-El. Both these Synagogues are conducted in a becoming manner, according to the tenets which they profess to teach, and both the ministers I believe, discharge their duties conscientiously, so that every man here is at liberty to serve his God in a manner suitable to his own views. I am no advocate of reform, nor am I ultra-orthodox. I like to see consistency, and, as far as practicable, the laws of Moses and the Rabbins fully carried out. California would be as good and religious as any other State in the Union, were it not for *outsiders*, who teach an opposite doctrine to the regular ministers of our church, and this causes much ill-feeling in the community at large. The two outsiders referred to are Dr. Eckman and Dr. Bein, who commit many outrages in defiance of both congregations. I will therefore state a few of which I complain, and I think the Jews of California will thank you to expose the evil, and favor them with your learned opinion on the subject. If you will do so a great good may thereby be effected. It appears that making proselytes here is a very easy thing. About three or four years ago, Dr. Henry made one or two proselytes under circumstances which, in my opinion, warranted him so doing, and the manner in which it was done was in accordance with the spirit as laid down by the Talmudists. At that time Dr. Eckman challenged the right of Dr. Henry's so doing, and wrote several severe strictures on the subject, and made it appear a great crime and wrong done in Isreal. Dr. Henry then refused to make any more proselytes, unless with the sanction of his congregation, who, acting in concert with him, would not sanction any more making of גיורית and up to the present time have strictly adhered to that principle. What do you think, sir, of Dr. Eckman, some few weeks back, on the sly, made a גיורית, without any of the usual formalities, and married her right away to a Jew? In fact, whatever the *Kehilloth* reject he lays hold of. Two כהנים applied to the congregation Shearith Israel to be married to widows having no children, which Dr. Henry refused to do, as he stated that the widows must have חליצה, and if they had חליצה they were אסורות לכהן. Dr. Eckman married them, and stated that he did not believe in such laws, and he knew better than the Talmud.

Another case occurred, which I will relate, to show the inconsistency of the man. A girl was married to a גר, who was made for the purpose of having this Jewess. Shortly after the marriage, the parties disagreed, and a divorce was obtained by the court, but no גט כרת משה וישראל. Dr. Eckman contended against the opinion of Dr. Henry, who said she must have Get; and Dr. Eckman married the girl to another Jew in this city. Now, sir, what do you think of this act? Another fact I will relate, and I ask you, if you do not think such acts should be made known to the world, to know what sort of men we have amongst us? A woman came to this city and applied to Dr. Henry to be married. On inquiry, he found that the woman had had two husbands; the first she reported dead some years ago in England, without any proof. She went to New York and was married again by some of the *Beth Hamidrash*, and subsequently had גט from her second husband; but no satisfaction could be had of either the one or the other. Consequently, Dr. Henry refused to marry them without proof as to the facts stated. The case was brought to Dr. Eckman, and he married them without farther consideration. Now, see, reverend sir, how we are imposed upon by such pretenders. Now for Dr. Bien and his acts. He married a woman, who had no גט from her husband, to another man, and argued דינא דמלכותא דינא, because the woman obtained a divorce from the court. Dr. Cohn and Dr. Henry were both applied to, to make an Irish girl a גיורית, but refused, as it was for the purpose of marrying an old man. Dr. Bien made her a גיורית, and married her to the old man, in opposition to all the remonstrances of the friends of the old man, and brought disgrace on a respectable family.

Now, reverend sir, do you not think such acts ought to be made known to the world? I would, therefore, wish you to answer the following questions:

Is the marriage of the two כהנים legal? and what will the children be, if any?

What are the children of these women who have had no גט from their former husbands?

Does the wife of the גר not require a גט before she can marry a second husband?

Another question and I have done.

A certain Shochet in this city stated that he could prove that shaving with a razor is not forbidden in תורת משה. Is that so, or not?

Does a Shochet who shaves with a razor (which I contend is wrong) desrve the confidence of the people to have Kasher meat? or does it vitiate his שחיטה?

Please give this your attention, and you will oblige many of the right minded Israelites of California. In the hope that you will do so, I am, yours,

THEOPHILUS.

NOTE.—It is with deep regret that we are in duty compelled to give publicity to the foregoing. As names are mentioned in the communication, which we are not permitted to suppress, since the circumstances detailed would, in any event, fix public attention on the men referred to, if we even struck them out, we would have preferred to suppress the article altogether. But circumstances often present themselves when even the unpleasant and distasteful has to be done to subserve the ends of public justice. The people in newly settled countries are always exposed to a state of anarchy, since they have naturally but few who are sufficiently respected to give full effect to their opinions; wherefore men who ought to be trusted with any public function are very apt to obtain a sort of position and acquire a number of adherents by which they are able to defy in a great degree, the principles of fairness which ought to govern all well regulated communities. As time progress these inherent defects of new bodies gradually disappear. In the meanwhile, however, wrongs are perpetrated, and those who feel themselves aggrieved have an undoubted right to call on the lovers of justice to sustain them in their opposition to usurped authority by their council. Now, California is in this position. There are there a great many Israelites, coming from all parts of the world; the men of sound knowledge in religion are few; and it was therefore to be expected that many irregularities have taken place and may do so hereafter, till the various settlements obtain proper ministers, and the affairs become sufficiently consolidated to establish a code of rules by which public affairs shall be governed. Even in the East of the Union we have such trials to encounter as the interference of improper men in religious affairs, and it is, then, nowise wonderful that on the Pacific the evil is felt to a greater extent. Being now appealed to from a responsible source to lend our aid, as conductor of the oldest Jewish periodical in the country, to abate grievances, we dare not refuse, however disagreeable it is to interfere in matters of distant places, and though it may expose us to misconceptions, and perhaps some abuse, which, however, will not hurt us greatly. Towards Messrs. Eckman and Bien, let us remark, we have no ill-will; but at the same time have no right to complain if they are animadverted on for acting in cases where the regular ministers of the city in which they live refuse to act. If they do as they please, they must not blame others if they are censured. All we do at present is, to give our opinion which has been asked, and we hope that the public notice thus given will check the wrongs which have hitherto been perpetrated, let us trust, in ignorance of their being wrong. But we have said enough to justify ourself for taking hold of the matter, and we will therefore answer at once the questions put to us.

1. The marriage of the two כהנים is illegal, and it would be the same if they were simple Israelites, with this addition, that a Cohen is prohibited from marrying a *Chaluzah*. (See Eben Haezer v. § 1.) The child of such a marriage is ספק ממזר, and of course לכהונה חלל.

2. The children of a women who has no regular *Get* from her husband are ממזרים, without any question.

3. The wife of a proselyte requires a *Get*, as he is an Israelite in every sense of the word.

4. The Shochet referred to is wrong, as we are told that the "destroying" spoken of in Levit. xix. 27, means גלוח של תער, the shaving with a razor. We cannot answer affirmatively the question with regard to the Shochet who uses a razor, though in Europe he would not be allowed to act under the ancient rules of Rabbinical authority. In every instance it would be desirable that Shochatim and all acting for us should conform strictly to our laws as handed down to us.—We should be pleased to have the questions referred to a proper Rabbi, as we disclaim having any Rabbinical functions.—ED. OCCIDENT

## "WRONG DOINGS IN CALIFORNIA."

Since we have the publication of THE GLEANER under our charge, we always made it a rule to republish any disparaging remarks or publications against us which we found in other papers, and usually to give them a place in these columns above our editorials. The writer of the communication in the "Occident" might as well have given us the advantage of having it in our columns first-handed, in preference to putting us under the obligation of copying second-handed from the "Occident." It would have been just as fair; and, as we never refused the publication of any remarks against us, he might have been sure of meeting with that treatment which we hitherto could always afford to give to our opponents. It could not have been delicacy of sentiment on the part of the communicator that led him so far East, surely not.

As the sins of which we are accused are of public interest, we shall speak of them in our next issue. If the pious zeal of the writer did not cool during the several years he waited before he brought them before the Atlantic public, and the Hebrews in this State individually, and as bodies could brook our sins so long, it may not be amiss to wait another week, and thus give a chance to individuals, to societies, and to congregations, "to heap sin upon sin" and increase the list, if they think to have any moral or legal ground for ill feeling against our public acts. We invite complaints, and promise to treat them with due consideration.

### To the Editor of "The Occident."

Let the Righteous smite me, it shall prove a kindness; let him reprove me, it shall prove excellent unction (Sebung) given.—Psalms cxxxxi. 5.

REVEREND SIR:—Accept my sincere thanks for your consideration and hesitancy in publishing the communication relative to my "sins," in the issue of your last "Occident." It required no apology on your part. And I at once beg you, and other editors, always to publish communications of a similar import true or false: if true, it is your duty; if false it cannot hurt me. As to those whose interests it is to try hard to prejudice minds against me, better a blunt public speaking out, which gives a chance to refute, than the treacherous whispering to but a few friends. The article in reference is, indeed, highly acceptable, and will meet due attention. If our readers have the patience to read them, communications of this kind, on our part, are indeed desirable.

Yours respectfully, EDITOR GLEANER.

THE "ALTENAI-SCHUL."—The narrative of this interesting Jewish relic of the past times of Bohemia, will be read with interest by both our Jewish and Gentile readers.

THE WORD AND THE SWORD.—A few nomadic shepherds, who, more than three thousand years ago, instructed their children in certain religious principles, shapen and sway now the religious opinions of the greater portion of the globe. What is a Nimrod, an Agamemnon, a Nebuchadezzar in comparison to Abraham, Isaac and Jacob!

EVERY falsehood denied and refuted, is a step to truth; every impediment vanqished, an advance to greatness.

"THE WORLD'S CRISIS" is a monthly religious paper, published by Mr. H, Popkins, whose object is to awaken man to the great millennial era which the editor supposes to be approaching. It is only man who lives in respective and aspective; animals do not, nor does the animal man. Calculations and expectations of this kind have been made among Jews and Christians in every age; they all failed. The Jewish Rabbis sixteen hundred years ago inveighled against such computations.

THANKS.—Our thanks to the Hon. John S. Carlisle, of Virginia, and to the Hon. James McDougall, for speeches; and to Mr. I. N. Arnold for report remitted.

**Hephtsi-bah Religious School.**

SESSION—Wednesday and Friday, from 4 o'clock P. M.
SESSION—Saturday and Sunday, from 9 o'clock A. P.
On Sutter street, second house from Stockton, in the building formerly occupied as the Lutheran Church.

**Harmonia School.**

The Harmonia School is a regular Day School, conducted after the manner of other day schools, at which, besides the usual branches. Hebrew children are taught the Hebrew, and girls are taught sewing and embroidery.

Die No. 2 des „Offenen Briefes an die Radikal Reformer des Judenthums" ist fuer die Presse bereit und wird der Oeffentlichkeit uebergeben werden, sobald sich 100 Subskribenten, zu 50 Cents, darauf gefunden haben werden. Unterzeichnungen werden in der Wohnung des Verfassers, Powell st. No. 1611, zwischen Green und Union street, erbeten.

A. SALOMON.

GERMAN THEATRE.—"Das Volk wie es weint und lacht." will be repeated on Sunday evening next, at the American Theatre. This piece was received on its first representation with much applause, and the manager, by particular request, presents it the second time. P. J.

MINERVA HALL corner Kearny and California streets, offers superior accomodations for Balls, Parties, Marriages and festivities of all kinds. Mr. Knell well knows how to cater to the tastes of his guests. P. J.

WILLOWS.—This delightful place continues to draw crowds daily to its shady retreat. The performances next Sunday will consist of concert and dramatic entertainments. P. J.

OPERA.—The Oprea season commenced last Monday, the house was crowded on the occasion and all the subsequent nights. Several new operas will be brought out at this house next week. P. J.

CLOAKS, Mantillas, Trimmings, &c., of the best quality can be had at M. Berkowitz, No. 626 Sacramento street. P. J.

DENTAL SURGERY.—Dr. Pratt's office is in Tucker's Academy Music. His charges are most reasonable—those able pay, the prices the same as charged by the best Dentists in the city, whom he fully equals; the poor, half price or less. P. J.

TYLER BROS., 932 Washington street, have received from their manufactory in New York, Photograph Albums, which they offer for sale at about half the usual rates. P. J.

**BIRTH.**

In this city, May 10th, the wife of Jacob Abraham, of a Daughter.

**MARRID.**

In this city, May 18th, by Rev. Dr. Julius Eckmann, Gustave Sichel to Lena Hamburger, both of this city.

In this city May 18th, by Rev. Dr Julius Eckmann, Jacob Kramslee to Pauline Myers, both of this city.

**Dr. PRATT,**
**DENTIST,**
Office in Tucker's Academy of Music,
On Montgomery street, between California and Pine.

Prices the same as charged by the best Dentists in the city, to those able to pay. To the poor, or those who complain of dull times, half price or less.

TEETH EXTRACTED WITHOUT PAIN!

Dr. Pratt is a graduate of the Rush Medical College, Chicago, Ill., and also a graduate of the Ohio College of Dental Surgery at Cincinnati, Ohio. Eleven years in practice. my23-tf

**W. SCHRAUBSTADTER.**
Teacher of Vocal & Instrumental
**MUSIC,**
**No. 805 Bush Street.**

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**AMERICAN THEATRE.**—Sansome street, corner Halleck.

**San Francisco German Stage!**
Under the Direction of.....Mr. A. AUBERT

Third appearance of
**MR. AND MRS. AHLFELD,**
Late of the Stadt Theatre, of Hamburg.

**Sunday Evening,.....May 25th, 1862,**
will be repeated (by particular request,) the great comedy in three acts and ten tableaux, with all the complete original music, entitled

**Das Volk wie es weint und lacht!**

Bernhard Schlicht.....Mr Huenert
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The last scene will represent,
**A BRILLIANT GARDEN ILLUMINATION!**

☞ The management has spared no pains to produce this piece in such a manner as will not detract a particle from its well deserved and wide celebrity, which it now enjoys on the German stage.

Tickets for for all parts of the house can be obtained on Saturday and Sunday from 10 to 2 o'clock
Persons who have secured seats are politey requested to be particular in observing their respective numbers

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The Table is strictly Koster, and will always be provided with the best the market affords.

Furnished Rooms without Board, and Board without Room.

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Early applications are solicited.

☞ Rates moderate.

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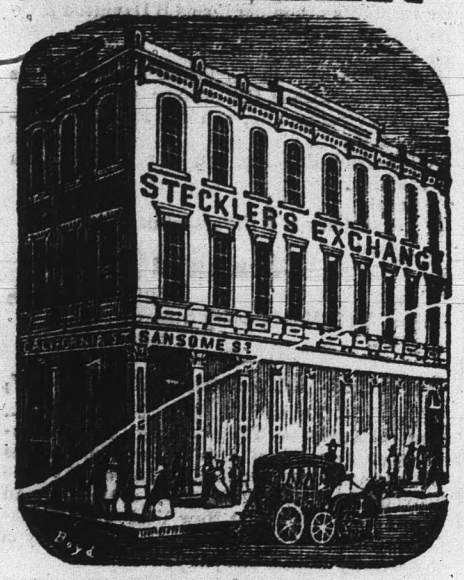


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Refreshments of every kind, also Coffee, Wines, etc are always on hand.

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THE FOLLOWING STEAMSHIPS

Will be despatched in the month of May, 1862:

*GOLDEN GATE*, Captain Pearson, Thursday, May 1.
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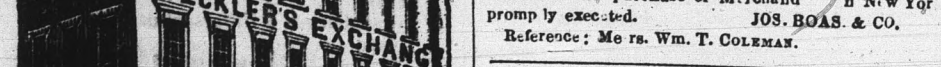
*ORIZABA*, Captain Farnsworth, May 31st.

**From Folsom Street Wharf, at 9 A. M.**

**Punctually,**

### For Panama.



Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Company.

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And through to SANTA CRUZ on same day.

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THROUGH TICKETS will be furnished on board.

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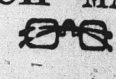

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Importers of Havana and Domestic
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Tobacco, Pipes, Matches, &c.
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N. B.—WEIL & CO. receive regular shipments of Havana Cigars, selected for this Market by our Agent in Havana, and have always some on Bond.
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THE BEST BERLIN
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ALL COLORS,
25 Cents per Ounce.
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FANCY GOODS, EMBROIDERIES, &c., &c.,
As low as any First Class House in New York.
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Have opened a New Store at
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One door south of Bush,
And invite the Public to examine their large stock of
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We have received per last Steamer
FIFTY PIECES OF EXCELLENT SILK,
Which we can sell at 50 Cents a Yard.
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☞ Interior dealers would do well to examine the quality of the Stock. my2-3m

RUSS HOUSE,
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ON MONTGOMERY STREET,
Extending from Pine to Bush streets.
This Hotel having been Leased by the subscribers for a term of years,
IS NOW OPEN
For the Reception of Guests, and
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SEWING MACHINES.
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Which we recommend to those in want of a durable and reliable Family Machine. Also, a few of our
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To those having large contracts of clothes, hats, caps, etc., we especially recommend those Machines; they are used in all manufactories at the East, in making up all classes of goods, to the total exclusion of all other Machines, and have clearly demonstrated by their speed, durability and capacity for all kinds of sewing, that they are the only Machines suited to all grades of work. They are constructed upon a correct scientific and mechanical working principle, and cannot fail to please those in want of Machines for any class of work. Also, a few of our
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| Women Cooks, | Hotel Cooks, | Farm Hands, |
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| Laundresses, | Hostlers, | Sawyers, |
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| Sick Nurses, | Teamsters, | Blacksmiths, |
| Dressmakers, | Coachmen, | Engineers, |
| Wet Nurses, | Grooms, | Bakers, |
| MILLINERS, | GARDENERS, | LABORERS, |

Men and Wifes for Farms, Hotels, and Private Families.
Also, in connection with the above, at end to
RENTING HOUSES, LEASING LAND
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*Country Orders Promptly Attended To.*
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A SITUATION for a First Class Housekeeper. Also for several good Girls for general housework, good Cooks; Chamber, Hotel and Nurse Girls; Servant of every kind. Also for Male Servants and German Waiters. Also Cooks and Stewarts. Also for Laborers, Saw-Mill and Ranch hands. Wanted Engineers, Carpenters, Masons, Stone Cutters, and Help of every kind. Also Girls that have been accustomed to German Families, English, and American, and Scotch, and French, and of every Nation.
Apply to F. FISH & CO.,
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GOLD FILLINGS,
BY DR. BLAKE.
AFTER twenty-one years experience in my profession I am convinced that more teeth have been lost by coarse and imperfect operations than by actual decay.
Those who desire their teeth filled, or who require an operation performed in a thorough and finished manner, can obtain my services for a fair remunerative fee.
The greatest care and best materials used in my operations. DR. BLAKE,
Corner Clay and Kearny streets,
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Jas. E. Wolfe,
ARCHITECT,
OFFICE:
*IN THE "MEAD HOUSE,"*
N. West Cor. Montgomery and Pine Streets,
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my9-f

HIGHLY IMPORTANT INVENTION
—IN—
Dentistry.

Dr. D. STEINBERG begs leave to announce to the citizens of this city, that letters patent for his invaluable improvements in mechanical dentistry were granted him on the 12th of November last. This invention consists in the application of GUM ENAMEL to gold plates for artificial teeth, which are acknowledged to surpass all others in use, for their beauty, style and exactitude of fit. Their weight, compared with others, is less, but are far more durable by the addition of the gum enamel. Specimens of this valuable invention may be seen and examined at the dental office of the undersigned, No. 648 Washington Street; near Kearny. Great care and attention is devoted to the perfect filling of teeth. Teeth extracted by the benumbing process.
STEINBERG & SICHEL,
Practical Dentists,
648 (old No 188) *Washington street,*
Near Kearny street.

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Here is a Perpetual Golden Shower for those who can appreciate Simple Truth, Honesty and Practical Experience, and despise Quackery, Braggardism; Pseudodignity and Humbuggery.
As time doth change,
So my Prices Lower.
They are no the same
As in Days of Yore.
Destroying the Nerve of a Tooth, Fifty Cents.
Extracting a Tooth, One Dollar, and less, according to the number Extracted.
Inserting a Tooth on a healthy root, Three Dollars, and less, according to the number Inserted.
Filling a Tooth with Pure Gold, Two Dollars, and less, according to the number Filled.
A Full Upper and Full Lower Set of Teeth, on Fine Gold Plate, from Fifty to Sixty Dollars each
A Full Upper and Full Lower Set of Teeth, on Silver Plate, from Twenty-Five to Thirty Dollars each. And parts or Sets of Teeth, much reduced from my former charges.
Extracting Children's Teeth, Fifty Cents, and less, according to the number Extracted. And all other operations in like Proportion
T. H PARKER, Surgeon Dentist.
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Office hours from 8 A. M. to 9 P. M. ap25-3m

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CHEMIST
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Has made it his special occupation to compound *Physician's Prescriptions*, and for that purpose constantly keeps on hand the purest Drugs and Chemicals, etc., at the corner of
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Wholesale & Retail Druggist,
No. 535 Commercial street, two doors below Montgomery,
Respectfully invites the attention of Country Dealers and others, to his LARGE and WELL ASSORTED STOCK of DRUGS, CHEMICALS, DYE STUFFS, ACIDS, PATENT MEDICINES PERFUMERY, FANCY ARTICELS, &c. &c. all being selected with great care, are warranted fresh and pure. Purchasers will find it to their advantage to examine my prices before buying elsewhere. ma28-3m

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*SECOND STREET*
Corner of Folsom.
The Best Lager Beer in the State.
*THE COUNTRY SUPPLIED AT THE MOST*
REASONABLE TERMS.
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Diseases of the lower cavities perfectly cured.
He also undertakes the cure of Bilious Diseases, of affections of the Liver and Lungs, of the Eyes, Consumption, Dropsy, Dysentery, Fever, Neuralgia, Paralysis, Rheumatism, Scrofula, Worms and Diseases of the Organs; also, all kinds of wounds made by fire arms.
SPECIAL TREATMENT
according to the private method of the celebrated French Dr Ricord, of all Family Diseases, both recent and chronic; also, sufferings from having taken Mercury.
PERFECT CURES WARRANTED
At Moderate Prices.
Treatment by correspondence with persons residing distant places.
Consultations every day, at $1 each, from 9 to 10 o'clock A. M. Regular consultations from 1 to 5, and 7 to 9 o'clock P. M. Consultations gratis from 3 to 4 o'clock, P. M.
Dr. D. may be found at his office at any time of the night.
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Between Dupont and Stockton Streets,
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(successor to Dr. Precht,)
*PHYSICIAN SURGEON*
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OFFICE HOURS,
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Residence No. 228 Stockton Street,
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DR. A. ARONSTEIN,
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Opposite the Lyceum, above Montgomery street.

DR. V. POLASTRI.
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RESIDENCE: On Mason Street, between Union and Filbert.

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Go to Dr. J. R. Johnson,
THE NATURAL PHYSICIAN AND Great Pain Annihilator. He will warrant to cure all cases of Asthma, Fever and Ague, Catarrh, Sore Throat, Toothache and Womb Disease. The Doctor's success is miraculous in cases of Rheumatism, Neuralgia, Gout, Paralysis, Inflammation of the Eyes, and all other diseases that human skill can reach. Rheumatic Pains removed in five minutes. Some of the afflicted that visit him come from one to six hundred miles, and soon find relief. His office and residence are at 710 Washington street, opposite the Plaza, Consultation free. m14 3m

Dentistry at New York Prices!
....AT THE....
FIRST PREMIUM
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THE LARGEST

**CLOTHING EMPORIUM**

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**The Largest and Best Selected Stock**

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☞ Our entire stock of ready made Clothng is of our own Manufacture and will be sold at reasonable prices.

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Britannia and Plated Ware, Cutlery and Looking Glasses,

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**Playing cards Blank Books,**

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All orders for Printing Bill-Heads, Shipping B oks and Envelopes, promptly attended to at the lowest rates.

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DOOR PLATES ENGRAVED TO ORDER.

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VIOLINS, GUITARS, ACCORDEONS, FLUTES, CLARINETTS, BANJOS, TAMBORINES, FIFES, DRUMS, BRASS INSTRUMENTS, ETC.

***SHEET MUSIC, MUSIC BOOKS,***

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These Goods are sold to the Trade at a small advance on cost of importation, and satisfaction always guaranteed.

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**M. MORGENSTERN,**

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**The Latest Style of Patterns**

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**CLOTHS, SILKS, AND ALL NECESSARY TRIMMINGS**

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**Dress Making**

**Done to Order,**

Of the Latest Fashions.

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COUNTRY MERCHANTS WILL DO WELL TO give her a call, and examine her large and assorted Stock of Millinery Goods, before purchasing elsewhere.

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**Millinery and Dress Making Rooms,**

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The LATEST CHANGES in

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Home Manufactured Silk Hats, First Quality, $6

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Also keeps constantly on hand

**All Kinds of Hats, Caps, etc.**

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**THE SPRING IMPROVEMENT!**

**PETER JOB Respectfully informs the** Ladies and Gentlemen of this City that he has refitted in a very neat manner his well-known and popular Restaurant.

The Spring season bill of fare has been enlarged, and the best of everything the Market affords will be found in it.

**Strawberries! Strawberries!! Strawberries!!**

At all times; Strawberries and Cream; fresh Strawberries and pure Cream; also by the pound for families.

Polite and prompt attention given by Mr. Job himself.

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**No. 744 Washington Street,**

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**Toys and Fancy Goods!**

IMPORTED FROM FIRST HANDS.

**Perfumery, Combs, Brushes,**

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The Trade are especially invited to examine my Stock, which for Variety and Cheapness, has not an equal in the City

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**First Premium**

**Pianoforte Manufacturer,**

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Purchasers are requested to call and examine my Pianos before buying elsewhere,

Every Instrumen made by me will be warranted for three years

Pianos tuned and repaired.

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Between Pine and California,

SAN FRANCISCO.

Manufacture and keep constantly on hand a splendid assortment of

***HATS AND CAPS,***

Of the Latest Styles and Fashions,

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Constantly on hand the Best Brands of Liquors in San Francisco ap18-3m

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**EAGLE HAT STORE,**

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**323 MONTGOMERY STREET.**

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**Hats of all kinds made to Order.**

☞ New Styles per every Steamer.

Remember the Prices to suit the times.

COLLINS & CO,

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**CLOTHING STORE!**

IF YOU WANT

**GOOD GOODS CHEAP**

LOOK AT THE FOLLOWING

**List of Prices:**

| We are selling | | Elsewhere a |
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| Good Black Coats at | $10 00 | $15 00 |
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| Good Business Suits at | 15 00 | 20 00 |
| Fine Cassimere Pants at | 5 00 | 7 00 |
| Good Cassimere Pants at | 4 00 | 6 00 |
| Good Working Pants at | 2 50 | 3 50 |
| Good Working Pants at | 1 75 | 2 50 |
| Good Miners' Coats at | 6 00 | 8 00 |
| Fine Silk Vests at | 5 00 | 7 00 |
| Fine Cloth Vests at | 3 00 | 4 00 |
| Working Vest at | 1 50 | 2 50 |
| Best White Shirts at | 2 00 | 2 50 |
| Good White Shirts at | 1 50 | 2 00 |
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**Hats, Caps, Tuks, and Vali**

In the same low proportion:

☞ Citizens and strangers will find it to their advantage to call and look at our Goods and Prices as we are bound to sell Goods cheaper than any other house in the city.

**FINK & SUTTON,**

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THE

*Well-known Old Established*

DAGUERIAN ARTIST

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Established in this city since a series of years, and having executed Likenesses of all kinds and all sizes to the full satisfaction of my numerous customers, I need but say

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**761 Clay Street,**

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Has constantly on hand a good assortment of

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WINDOW-SHADES, CURTAIN MATERIALS,

SECOND-HAND FURNITURE upholstered and made to look equal to new.

HAIR AND SPRING MATTRASSES made to order.

☞ All orders promptly executed with neatness and dispatch. mh14-3m

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*Hotels, Private Families, Farmers, Manufacturers, Merchants, etc., furnished with the Best Class of Male and Female Help.*

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Cards of Cariboo and Salmon River, Views of Big Trees, Yo-Semite Valley, etc.

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Consisting of beautiful

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6 Sheets of Letter Paper, assorted,
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8 do do ornamented, assorted,
3 Steel Pens, best quality,
1 Penholder,
1 Leaf of English Blotting Paper,

All beautifully arranged—are sold for the small sum of **TWENTY-FIVE CENTS.**

The Views of San Francisco alone is worth the price of the whole Package.

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**Assorted Packages of Paper, for 25 C**